

on a hillside, bees in a hive, and men in
 a social club all illustrate an identical tendency.
 Association would be impossible without
 sympathy, an impulse which may exercise irresistible
 sway over herds of cattle, or mobs of men.
Deference may be allied with it: there is then
 engendered the respect for public opinion which is
 so marked a feature of human society, and, in
 remoter descent, the democratic acceptance of
 the will of the majority. If we incur the
 disapproval of our fellows—if we are "sent to Coventry"
 —our social life is blighted: the *desire for
 approbation* is accordingly one of our most imperious
 impulses, and there are few who are not rendered
 miserable by unpopularity. Of sympathy is born
 the desire for *intercommunication*, from which is
 derived the capacity for expression by
 gestures, sounds, or language. The regulation of society
 is based upon the feeling of *reverence*, or
admiration, the bent of which is instinctively directed
 towards the aged: amongst dogs and horses,
 age demands and receives precedence: children
 respect their parents and teachers: the titles
 which we give our leaders or advisers—"senators," "pres-
 byters," "aldermen"—imply that
 age is of itself a claim to respect. The
 traditions of the past, the culture of the race, are in the
 hands of the older generation and the prestige
 of age has assured that they are passed on.
 Respect is also given to the leader of the herd, be he—

amongst
men—the tribal chief or an alien
conqueror.
Undisciplined by a propensity towards
obedience
communities could not exist:
obedient conduct is (as we shall see) associated
with the imitative impulse which will be
separately considered in Chapter VI. But the
inclination to imitate is much stronger in gregarious
animals than in those which live a solitary life.